



H I N T S
FROM A
M I N I S T E R
TO HIS
C U R A T E
FOR THE
MANAGEMENT of his PARISH.



[Price SIX-PENCE.]

H I N T S

M I N I S T E R

O U R A T E

M A N A G E M E N T O F T H E F A R M

P *H-2-3*
H I N T S

FROM A

MINISTER to his CURATE

FOR THE

MANAGEMENT of his PARISH.

K.
“ *If ever there be a public Reformation among us, it must begin
“ at the House of God; and they, who are the Ministers
“ of Religion, must lead on this Work, and be more care-
“ ful and conscientious in the Discharge of that high and
“ holy Office, which is committed to them by the great
“ Shepherd, and Bishop of Souls.*”

Archbishop TILLOTSON.

“ *The main Support of Piety and Morals consists in the pa-
“ rochial Labours of the Clergy. If this Country is to
“ be preserved from utter Profligateness and Ruin, it
“ must be by their Means: And take Notice, they
“ cannot lose their Influence, but in a great Measure by
“ their own Fault.*”

Archbishop SECKER.

The SECOND EDITION,

L O N D O N :

Printed for JOHN, FRANCIS and CHARLES RIVINGTON,
Bookellers, at the *Bible and Crown* (N^o 62) in
St Paul's Churchyard. And sold by E. PALMER in
Bristol.

MDCCLXXVI.

T H E
P R E F A C E.

THE following *Hints* were drawn up for the Use of his Curate by the Rector of a Country Parish, whose weak State of Health, and some peculiar Circumstances oblige Him to live the greatest Part of the Year at a Distance from it:--He nevertheless preaches every Sunday, resides two Months in the Year on his Living, and is encouraged to hope, that he has already been, and by the Blessing of God still may be, the Instrument of *some* Good to his Parishioners; though not of *so much* as He probably might be, were he constantly resident, which would be more satisfactory to Himself, and which on many Accounts He earnestly wishes to be: But his "Lack of Service" is in a considerable Degree supplied by his *Curate*, who endeavours *conscientiously* to observe what is herein recommended to Him.

It may be necessary to observe by Way of Apology for the Inaccuracies,
and

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and Egotisms in this little Piece, that it was originally the private Letters of a Minister to his Curate, which would never have been *published*, had it not been at his repeated Desire;—to save the Trouble of making Transcripts occasionally requested by intimate Friends;—and in Hope, that it might be of some Use to *young* Clergymen, when they *first* undertake the Care of a Parish.

It may be *objected*, that this Plan cannot be executed in *large* Parishes, even in the Country, and much less in great Towns, and Cities.—Granted, that *in every Particular* it cannot; but *in some Measure* (allowing for the Difference of Circumstances) it is apprehended to be practicable in *all* Situations; though every Minister must judge for Himself *how far* He can execute it, and with what *Prospect* of Success.—“To his own Master He standeth, or falleth,” (*Rom. xiv. 4.*) He is therefore to pursue whatever Method He thinks most likely to promote the Good of the Souls committed to his Charge; and to answer the Ends of his Ministry in his own Parish: But it should ever be remembered, that He acts in the Sight of God, to whom He must one Day be accountable.

The

The P R E F A C E. vii

The prevailing Levity, Dissipation, and Iniquity of the Times, should animate Ministers *to exert* themselves, and to do all in their Power to *save* their Fellow-creatures. Let none then be *afraid* of coming too closely to the Consciences of their People, either in the Pulpit, or out of it, if they wish "to open their Eyes, to turn them from "Darkness to Light, and from the "Power of Satan unto God;" (*Acts* xxvi. 18.) and to have them experimentally acquainted with that vital, practical Holiness, which *these Hints* are published with a sincere Desire to promote.

Every Clergyman would do well to ask his own Heart this very important Question, "What is MY DUTY in "such a Station, or such a Relation?" And then to discharge it faithfully and properly; comforting Himself with the Thought, that (bad as the World is) there are even yet some serious, rational Christians, who will hear and be edified; and highly respect those, who act *consistently* with their sacred Character and Office; that whatever *Discouragement* He may meet with from such,

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as have *no true* Regard for Religion,
“ his Reward is with the Lord ;” and
that though He is answerable for his
Fidelity, and *Diligence*, He is *not* so for
his *Success*.

May it be the constant Endeavour
of God's Ministers *every where* to be
found faithful to their great Master,
their own Souls, and the Souls of
others, that (by divine Grace) they
may be able to say with the Apostle at
all Times, more especially at the Hour
of *Death*, (2 Cor. i. 12.) “ My Rejoic-
“ ing is this, the Testimony of my
“ Conscience, that in Simplicity and
“ godly Sincerity, not with fleshly
“ Wisdom, but by the Grace of God,
“ I have had my Conversation in the
“ World.”

— July 20, 1774.

An

*An Extract from Archbishop SECKER's
first Charge to his Clergy.*

GOD hath placed us in a Station of Difficulty and Labour ; and also of Reproach and Contempt from great Numbers of Men : But still if we only learn to value our Function *justly*, and to love it *sincerely*, we shall be unspeakably happier in discharging the *Duties* of it, than we possibly can be in any Thing else. The Things, in which *the World* places Happiness are *very Trifles*. We may plainly see them to be such *now*, if we *will* ; and we shall see in a little Time, whether we *will*, or *not*, that the only *real Point of Moment* is to have approved ourselves “ good and faithful Servants ” to our great Master. Let us *all* therefore bear in Mind continually how Matters will appear to us *then* ; and heartily pray, and earnestly endeavour, “ so to pass “ through Things *temporal*, that we “ *finally* lose not the Things *eternal*.”

THE HISTORY OF THE

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Difficulty and Labour; and also of
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"Good and faithful servants" to our
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in mind constantly how Masters will
at some time, and the penalty they
and certainly we shall be to pay
"through Things temporal, that we
may lose not the Things eternal."

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TRACTS written by the Reverend JAMES STONHOUSE, M. D. formerly of St John's College, OXFORD; sold by J. F. and C. RIVINGTON in St Paul's Churchyard, London; — E. PALMER, in Wine-Street, Bristol: — And to be had likewise of the Bookfellers in the Country on a short Notice.

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N B. These Prayers are printed in a larger Letter for the Use of such, as are advanced in Years. Price Sixpence.



H I N T S

ON THE

General DUTY of a MINISTER.

I.  T is the Duty * of a Minister to be *diligent*, and to watch every Opportunity of doing Good to his Parishioners. He should therefore endeavour to know their *Wants*, both spiritual and temporal, and as a kind *Protector*, and constant *Friend*, as well as a careful *Instructor*, and prudent *Admonisher*, should give them the best Advice and Directions in his Power : For this is the true Design of parochial Ministry : And this only will answer the first, and great Intention † of such an Institution.

2. Every

* Let me recommend to your repeated Perusal Bishop BURNET's Pastoral Care—BOWLES's Pastor Evangelicus—BAXTER's reformed Pastor, reduced to a new Method by PALMER.—Archbishop HORT's Instructions to the Clergy ;—And Archbishop SECKER's Charges to the Clergy of the Dioceses of *Oxford* and *Canterbury*.

† “ Such, as want your Help *most* (says Archbishop SECKER, in his *first* Charge to the Clergy of the

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2. Every Minister has promised at his Ordination, "That he will use both *public* and *private* Monitions and Exhortations, as well to the Sick, as to the Whole, within his Cure, as Need shall require, and Occasion shall be given."

It would therefore be very proper for Him to read over, as in the Sight of God, on the *annual* Return of the Day of his Ordination, *that Service*, by which He so solemnly dedicated Himself to the Ministry.

3. A Minister is to be a Pattern to his Flock of every Thing good and praiseworthy, and therefore should keep a constant Guard on his own Temper and Conduct, remembering that great Consequences are often produced by little Things, that an Indiscretion in *Him* will be aggravated,

(the Diocese of Canterbury) "may not come to your Sermons, or may not apply them to their own Use, or may need to have them enforced by Considerations peculiar to themselves, and unfit to be specify'd in public—Speaking to them *separately*, and agreeably to their several States of Mind and Life, may have unforeseen Influence: And being always at Hand to awe the *disorderly*, and countenance the *well-behaved*, to advise and comfort the diseased and afflicted, to relieve, or procure Relief for the necessitous, to compose little Differences, and discourage wrong Customs in the *Beginning*, to promote friendly Offices, and to keep up an edifying and entertaining Conversation in a Neighbourhood, must add incredible Weight to *public* Instruction."

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vated, and that the Folly and Imprudence of one Hour, or a single Visit, may ruin a fair Character, and be long an Obstacle (perhaps an insuperable one) to his Acceptance and Usefulness.

HINTS on PREACHING.

1. **I**NSTEAD of preaching always on *general* and *disconnected* Subjects, it will be an useful Exercise to yourself, very agreeable and most serviceable to the Parish, to expound in a Sermon, Verse by Verse*,

some
* “ Instead of taking a Text, (says Archbishop SECKER, in his third Charge to his Clergy) which comprehends within itself the whole Subject of which you would treat, it may often be useful to choose one, which hath a Reference to Things preceding and following, and to expound all the Context. This will afford you Variety of Matter, and give you Opportunities for short unexpected Remarks; with which Persons are frequently more struck, than with an entire Discourse; for of the latter they foresee the Drift all the Way, and therefore set themselves to fence against it. Thus also you may illustrate the *Beauties*, at the same Time that you shew the *practical Uses*, of large Portions of Scripture at once: For Instance, of a Parable, a Conversation, a Miracle of our blessed LORD; or a Narration concerning *this* or *that other* memorable Person, whether deserving of Praise or Blame. For Scripture Histories and Examples are easily remembered, and have great Weight. In Proportion as we overlook them, we shall appear less to be Ministers of God's Word: And our People will have less Veneration for it, for us, or for both.”

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some of the most interesting Passages of Scripture; particularly the Histories, the Parables, and Miracles; chusing for a Text the principal Verse in the Passage designed to be expounded. Sometimes you may select for this Purpose one of the Lessons, or either the Epistle or Gospel for the Day.

2. It may be proper at other Times to explain, in the Way of Sermons, the *Book of Common Prayer*, so far as it relates to the constant Service of the Church; for it is as necessary, that People should *understand* the *devout Use*, and *true Meaning* of it, as that a Soldier should *understand* the dextrous Use of his Weapons.—To this should be added a more particular Explanation and Enforcement of the Duty of frequently receiving the holy Sacrament.—And I would advise you likewise to inculcate (in a Course of Sermons) the relative Duties, on Gospel Principles.—You will thoroughly understand my Meaning by the following Passage from a *very useful little Book, intitled, Two Discourses on Preaching, by the late Rev. Mr JOHN JENNINGS*; to which is added, a Letter concerning the most useful Way of Preaching by Dr FRANCK, Divinity Professor in the University of *Hall, in Saxony*.—“I will select, says Mr JENNINGS, by Way of Specimen, some of the Apostle’s Discourses on *moral Duties,*

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Duties, where Preachers are most apt to forget the Mention of CHRIST, or to have Respect to Him, that it may at once appear the Apostles pressed *such Duties*, and had a Regard to CHRIST in treating on them. “*Charity is enjoined by the Apostle, as our Bodies are Members of CHRIST, as we are one Spirit with Him, Temples of the Holy Ghost, and bought with a Price,*” 1 Cor. vi. 15. *Alms-giving* is recommended, as it will bring a large Tribute of “*Praise to God for our Subjection to the Gospel of CHRIST—and CHRIST became poor for our sakes,*” 1 Cor. viii. and ix.—*Subjects* are commanded to obey Magistrates, *because the Gospel Day is come*, and we “*should put on CHRIST JESUS,*” Rom. xiii.—*Husbands* are charged to love their Wives, *as CHRIST loved the Church,*” Ephes. v. 25.—The Obedience of *Wives* is urged, because “*the Husband is the Head of the Wife, as CHRIST is the Head of the Church,*” Ephes. v. 22.—*Servants* are exhorted to their Duty, as they “*adorn the Doctrine of CHRIST;—because Grace so teacheth; and that we look for Christ’s Appearance, who gave Himself for us, that we might be holy,*” Titus ii. 9.—Should not we therefore introduce the *Peculiarities of the Gospel* on all proper Occasions, as frequently, as the *Apostles* did? Surely we should not suppress or seldom urge those glo-

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rious Motives, by which *the Apostles* enforced *Gospel Duties*. Are we afraid that Men will make a perverse use of such Doctrines, as these *inspired Teachers* used for Motives?

3. I would advise you to preach Sermons on particular, and uncommon Subjects, as they are frequently striking, more easily remembered, than those on common Subjects, and exceedingly useful. For Instance, Sermons on the Death of any of the Parishioners—on the New Year,—on the Spring,—on Harvest, &c.

HINTS on CATECHIZING.

1. **A**S *Catechizing* is directed by the fifty-ninth Canon*, to be at the Church *before Evening Service*, every Sunday (and not

* The RUBRIC at the End of the *Church-Catechism* orders, that the Children shall be catechized *on Sundays and Holydays after the second Lesson in Evening Prayer*.—WHEATLY, in his *Illustration of the Common Prayer*, (a Book of Reputation, which has passed through many Editions) says Page 393, “How to reconcile the 59th Canon to this Rubric, I own “I am at a Loss:”—And so must every one, who compares them together.—The CANON says, “The “Minister shall catechize every Sunday, and Holyday *before Evening Prayer*.”—The RUBRIC only says “on Sundays and Holidays:” From whence no *Obligation* can be urged, that Ministers should catechize

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not *in the Time* of Service) and as it is of so great Importance to the rising Generation, it will be proper to catechize the Children on Sundays, either *before*, or *after* Evening Service at the Church, or at the Parsonage-house in the Evening, as best suits your Conveniency, the Intention of the Canon being answered, whether they are catechized *before*, or *after* Church;—*there*, or at the Parsonage-house.

2. You would do well occasionally to desire the Parents to be *diligent* in teaching their young Children the Church-catechism

chize on *all* Sundays, and Holidays. The CANON farther enjoins, that it be done *before* Evening Prayer, but the RUBRIC says “after the *second* Lesson in Evening Prayer.—The CANON requires it should be continued for Half an Hour, or more:—The RUBRIC leaves it indefinite: Consequently every Minister is at Liberty (as the Directions are thus inconsistent) to catechise the Children either *before*, *in*, or *after* the Service of the Church, as best suits Himself, and his Parishioners. Nay it must in the Nature of Things be left to the *Discretion of the Minister*, for it is impracticable to observe the Direction of catechizing according to the RUBRIC in such Churches, where the *Ailes* are very much crowded:—And indeed where they are *not so*, and the Children are catechized after the second Lesson, *too many*, I fear, are *disgusted* at it, instead of being *edified* by it, how judicious soever the Minister’s Instructions. So far are *some* of them from attending with a laudable Seriousness to what is said, that they make the Lengthening of the Service by the cathetical Examination a Pretext for not coming to Church.

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chism, that they may be *fit* to come under your Instruction at six Years old.—I doubt not but you will endeavour, as much as in you lies, to make the Exercise of Catechism *lastingly* useful to the Children; for, without great Care, hearing them repeat it *frequently* will become a Work of mere *Form*, tedious to *yourself*, and uninteresting to *them*.

3. The Children *now* on the List to be catechized are between 40 and 50. These you will please to divide into two Classes. Those from 6 to 10 Years old in the *lower* Class; and those from 10 to 16 in the *upper*.—Those in the *lower* Class may only repeat the Words, and be asked such *short*, and *easy* Questions, as require them to answer little more than *Yes*, or *No*.—As for Instance, Do you believe in God? *Yes*.—Are there more Gods than one? *No*.—Did your Godfathers and Godmothers promise, that you should renounce the Devil and all his Works? *Yes*.—Should a Christian do any of the Works of the Devil? *No*.—Those in the *upper* Class may be asked the *Meaning* of the Words, answer such *Questions* *, as you may think proper to

* See a little Tract intitled, *The Church Catechism broke into short Questions; and the Explanation of some Words for the easier Understanding them*. Price three-halfpence.—This well deserves the Attention of Parents and Ministers for the Use of Children.

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to propose, and *prove* * by suitable Texts of Scripture the *Truth* of what they repeat.— The *lower* Class, by hearing *these* Explanations, and *your* Instructions, will be gradually preparing for a Removal into the *upper* Class. You will be careful not to confound the Children by asking them *hard Questions*, nor terrify them by your *Manner* of speaking. A *mild* Voice, and a *placid* Countenance will dispel their Fears, and encourage them to answer you properly; and if any behave amiss, it will be best to reprove them in private.

4. It will be proper to take a List of all, who are to be catechized, call over their Names, before you begin, and mark the absent, that when I come to reside, I may reprimand those who have been *negligent* in their Attendance, and encourage the *diligent* by pecuniary Rewards. Your doing this will oblige *me*, and it may be done with very little Trouble to *yourself*, by putting a *Mark* thus + opposite to the Names of the Absenters, as exemplify'd in the following Table.

B 5

A Spe^a

* Such *Proofs* are printed in Words at Length in LEWIS'S Catechism: But if the Children are made to look out *these* in their Bibles, they will be more likely to remember them.

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A Specimen of the Table, which may be enlarged so as to contain the Number of Sundays in each Month, and the Names of all the Children you propose to catechize.

Names.	January. 1. Sunday.	8. Sunday.	15. Sunday.	22. Sunday.	29. Sunday.	February. 5. Sunday.	12. Sunday.
Boys. <i>James O—.</i>		+					
<i>Thomas W—.</i>				+			
Girls. <i>Sarah S—.</i>			+				
<i>Martha N—.</i>	+						

5. To the young People from 16 to 21, (who shew a Disposition to Seriousness) proper Books may be lent, given or recommended, that they may not lose what they have gained by your catechetical Instructions; and it is doubtless of some Importance to inquire occasionally what *Improvement* they have made by these Advantages.

HINTS

HINTS on CONFIRMATION.

1. **T**HOSE, who are to be confirmed, should be informed, that *Confirmation* is not to be considered as a mere Ceremony, and that by passing through the *Form* they will receive no Benefit, except they seriously resolve and endeavour, by Prayer, Consideration, and Watchfulness, to obtain divine Pardon, and Assistance.

2. Endeavour to make them sensible, that it is very decent and proper (a Duty they owe to God, and what will tend to their own Peace and Happiness) that they should take on themselves publicly the Profession of Christianity, and the Engagements into which their Godfathers and Godmothers had entered in their Names at their Baptism; that by this Rite or Ceremony they actually do so, and make both God and their Fellow-christians Witnesses to it. It would be proper to remind them earnestly to repent of their Sins, to believe in the Gospel, to depend on CHRIST, as their Mediator and Redeemer, and to submit to him, follow him, and obey him; for *this* at their Confirmation they publicly engaged by divine Grace they *would* do.

3. It is of Importance to convince them, that these Obligations *cannot* be fulfilled without the Assistance of the Holy Spirit, which God has promised to give to all
those

those who pray for it, *Luke xi. 13.* and therefore that daily Prayer to God is indispensably necessary.

4. It is very desirable and important, that you should press on them frequent Self-examination, that they may see how far they perform their baptismal Engagements, and what *Need* they have of more Vigilance, renewed Repentance, greater Humility, more fervent Prayer, and a well-grounded Reliance on the Merits of CHRIST.

5. It is very necessary that they should have *clear*, and *right* Notions of the Design of this Service, and such Notions may be given them in a few Words. It is sufficient for them to know and consider, that it is called *Confirmation* from their then *confirming* what their Godfathers and Godmothers did for them; and that hereby, they solemnly take on them their baptismal Engagements; and the Church-catechism will teach them what these are. It may not be amiss to warn them against a superstitious Regard to this Ceremony, and expecting more from it, than it was ever designed to convey.

6. Let me intreat you strongly to caution the young People against those Excesses, and that Levity of Behaviour, so unbecoming and scandalous, and yet so frequently seen at *Public-houses* in their Way Home after Confirmation.

HINTS on the Administration of *Baptism*.

1. **L**ET it never be done *in private*, but in Cases of Extremity, and in such Cases it is desirable that the Parents should be warned against laying *undue* Strefs on this Ordinance, as if the *Salvation* of the Child depended on the Administration of it.

2. It is very desirable, before any Child is *publicly* baptized, that you should have some Conversation with the Parents, to inquire whether they have just Notions of the *Nature*, and *Design* of the Ordinance, and to give them such *Information* about it, that they may attend on the Administration with Understanding, and proper Dispositions of Mind.

3. Whenever you administer Baptism, remind the Godfathers and Godmothers of the *solemn Engagement* they are laid under to see, that the Child be educated in the Principles of the Christian Religion, and trained up in the Ways of Piety: Remind them of their Duty to warn the Parents on this Head, that what they undertake may not be considered, as it too often is, as a mere Form, and unmeaning Ceremony.

4. In the Entertainment, which sometimes follows the Administration of this Ordinance, be particularly on your Guard, not only against Excess and a Fondness for good Eating, but against every Thing
which

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which has the Appearance of Levity, and a trifling Disposition. Let your Conversation with the Company be grave, manly, and serious, yet chearful and friendly. Resolutely check every Thing which has the Appearance of Profaneness or Indecency, and endeavour to cherish and encourage such Thoughts and Dispositions, as are suitable to the Ordinance, which has been administered, and the Engagement, under which the Parents and Sponsors are laid. Let your Time of Departure be such, as may be agreeable to the Gravity of a Clergyman, who knows the Value of Time, and may be a Lesson of Regularity and Order to the rest of the Company.

5. Never defer making an Entry in the Parish Register of Baptisms, Marriages, and Burials; and take Care, that they be made with great Exactness, and in a large legible Hand, as so much may depend on your Care and Regularity in doing this properly.

HINTS on the *Sacrament* of the *Lord's Supper.*

1. **T**HE LORD's Supper you will administer at least every Christmas, Easter, Whitsuntide, and Michaelmas: And as every Person at the Age of Sixteen is by the hundred and twelfth Canon ordered to be

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be presented by the Churchwardens to the Bishop, if they have not received the Sacrament *at, or before* Easter, I must desire you to speak to *all sober, well disposed Youth in due Time*, that they may be *prepared* to communicate, and desirous of becoming Communicants : and likewise to endeavour to convince *the dissolute*, who are near that age, of their *unfitness* to accompany others to that Ordinance, and of their own unhappy State.

2. It will be of *great Use* to these young People, if you would instruct them at the Parsonage-house (or in the Chancel of the Church) every Sunday Evening in the Month *before* the Administration of the Sacrament. Suppose you explain to them, in two Lectures, what relates to that Ordinance *, as stated in our Church Catechism, because each of them can repeat *that* by Heart—and then in two Lectures more, you may explain the Communion Service, as they will have *that* constantly before their Eyes in the Common Prayer Book, for their Consideration *at Home*, and will be enabled to understand it much better, when they hear it read at the Administration of the Sacrament *in the Church* : By this Method they will be *gradually* initiated to the Participation of the Lord's Supper, and be better enabled to understand, and retain in their Memories the Use and Importance of it.

* See STONHOUSE'S Short Explanation of the Lord's Supper, agreeable to the Account given of it in the Church Catechism. Price 2d single, or 13s an hundred.

it. Moreover a proper Judgment may then be formed of such, as are qualified to receive it, and they may with the greater Propriety be *afterwards* reminded of their Duty; and exhorted to have their Conversation as becometh the Disciples of such a Master.

3. I would advise you to take a *List* of those, who *constantly* communicate, and endeavour to learn from them what Ideas they have of the Nature and Design of this Sacrament—and with what Views, Purposes, and Intentions they attend it, that you may suggest proper Counsel to them.—Talk seriously to those who *never* come to this Ordinance. Inquire into the *Reason* of so gross a Neglect, and give proper *Caution*, or *Encouragement*, as their Circumstances may require. If any have *left off* to communicate, try to bring them back to a Sense of their Duty, and to a more steady Practice of it after such a Relapse:—But on *this*, as on *every other* Occasion, always act with Prudence, and great Mildness of Temper.

HINTS on *Singing of Psalms.*

1. “SINGING of PSALMS, (says the late Bishop of London, Dr GIBSON, in his little Tract on Psalmody) though it belongs “to the whole Body of the Congregation, will

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“ will scarcely be performed in a *decent*,
 “ and *edifying* Manner, without some pre-
 “ vious Care and Assistance on the Mi-
 “ nister’s Part.—It is a divine and hea-
 “ venly Exercise, which the Scripture re-
 “ commends to us, as one special Means
 “ of Edification; and (being *in its greatest*
 “ *Perfection*, when it is performed by Chris-
 “ tians in a joint Harmony of Heart and
 “ Voice) it has ever been accounted a
 “ standing Part of public Devotion, not
 “ only in the Jewish, but in the Christian
 “ Church.—Where *no Care* is taken in
 “ this Matter it is plain by Experience,
 “ the Performance will be very indecent,
 “ and indeed shocking.” The Bishop
 therefore adds, “ I have often wished, that
 “ *every* Minister would take the Trouble
 “ of directing the choice of *proper Psalms*,
 “ or rather that He would once for all fix
 “ and establish * a Course of Psalms to be
 “ given out, and sung in their Order.”

2. As many in a Congregation who cannot read can bear a Part in singing; it would be proper to order that Part of the Psalm which is given out, to be read aloud Line by Line; for this will secure a greater Number of Singers, and be an Instruction in their Duty, and an Improvement in their
 Devotion,

* This has been done by the Bishop of London himself, in a little Tract intitled, *the excellent Use of Psalmody*, with a Course of Singing Psalms for half a Year. Price 1½d, or 10s. an hundred.

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Devotion, to those, who can neither read, nor sing. I am sorry to say *too little* Attention and Regard have been paid to *this* Part of divine Service, though it is a most important, delightful, and instructive Part of it.

3. " I beg (says Archbishop SECKER in his second Charge to his Clergy) " that you
 " will encourage all your Parishioners, especially the *Youth*, to learn Psalmody,
 " and excite them, if there be Need, with
 " some little Reward: For thus you will
 " make the Service of God abundantly
 " more agreeable, and the Attendance on
 " it more constant. But then where any
 " Knowledge of the *old common* Tunes remains, you should endeavour principally, that your *Learners* may perfect themselves in *these*, that so they may lead and
 " assist the rest of the Congregation, who
 " should always join with them. The better Judgment of *these*, who have learnt,
 " may lead the rest, and any little Difficulties of particular People will be quite
 " lost in the general Harmony:—But if
 " you must admit a *Mixture* of new and
 " uncommon Tunes, it should be no greater,
 " than you find yourself in Prudence absolutely obliged to do.—Else the Consequence will be, that either one Part of
 " your People will *resent being unjustly silenced*, and this by the Introduction of Tunes
 " not so good, as their former ones, and
 " so

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“ so your Parish will be divided, and un-
 “ easy : Or if they agree to the Change
 “ ever so generally, and like it ever so well,
 “ yet the *select Singers* will either be weary
 “ in a While of what *only Novelty* recom-
 “ mended to them, or grow conceited and
 “ ungovernable, or die off, or be dispersed,
 “ and the Congregation will be left unable
 “ to sing in any Manner at all.—The *early*
 “ or *primitive* Christians constantly *joined*
 “ to glorify in Psalms *Him*, who created
 “ them : This Practice was justly restored
 “ at the Reformation, and it hath declined
 “ of late very *unhappily* : For the Improve-
 “ ments in singing Psalms made by a *few*
 “ in those Places where *select Singers* sing
 “ in the Gallery, and the whole Audience
 “ is silent, (were they *real* Improvements)
 “ will seldom equal the Harmony of a ge-
 “ neral Chorus—for there is Something in-
 “ expressibly elevating to hear many *Voices*
 “ making a joyful Noise to the God of their
 “ Salvation, and singing his Praises with Un-
 “ derstanding.”—So far the Archbishop.—

It will be proper therefore for you *occasionally*
 to shew the Disadvantage * of this *excluding*
 Method,

* This unjustifiable Custom (of how long standing
 soever it may have been) ought to be laid aside where-
 ever it can be done without causing *great Dissentions*,
 and the Clerk should be directed by the Minister to
 sing a proper number of plain, and well-known
 Tunes, that the Congregation may *join* with Him.—
 Otherwise the Design and End of singing Psalms, is
in

Method, as it must prevent Congregations from *joining* in this useful Part of the Worship; and as the Archbishop of Canterbury, and the Bishop of London, have *both* so strongly remonstrated against such an *Exclusion*: An Exclusion, which is *indefensible* by Argument, how obstinate soever some *select Singers* may be in persisting in it, in Opposition to the Minister himself, as well as to many of their Fellow-Worshippers.

HINTS on a Minister's *own* *Example.*

1. IT is certainly of great Importance, that you should shew yourself, as the Apostle directs, “in all Things a *Pattern*”
“of

in a great Measure, if not entirely, defeated. It is considered as an Exercise of Skill in *a few* for their *own*, and *others* Entertainment: But there is no more *Religion* in it, than in the Sound of a musical-Instrument. The Apostle has enjoined us *all in general* (not *a few* only of the Congregation) “to sing with Grace in our Hearts to the LORD,” Col. iii. 16. “To be frequently employed in singing Psalms, (says Dr DODDRIDGE in his Paraphrase of this Text) will be both *pleasant* and *profitable*, provided it be not merely the Language of the *Lip*, or the Exercise of the *Voice*, but is likewise attended with the Exercise of *Grace in the Heart*; which it surely will be, if we rightly consider, that it is addressed to the Lord, to whom every Sentiment of the Heart is known, and to whom nothing can be acceptable, which is not attended with cordial Devotion.”

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“ of good Works,” *Titus* ii. 7. and “ present in your Life (as Archbishop HORT advises) a fair Copy of those Graces and Virtues which you recommend from the Pulpit : The People will then believe you to be in good Earnest, and that your sincere Aim is to save *their* Souls, as well as *your own*. This will have a greater Effect, than a thousand Discourses from the Pulpit, be they ever so excellent ; for the Bulk of Mankind are much easier led by the *Eye*, than by the *Ear*. This will procure Reverence and Authority to your Person, Affection to your Preaching, and a Zeal to imitate your good Example.” See Abp. HORT’s *Instructions to the Clergy of the Diocese of Tuam*.

2. Consider well, as your *Model* and *Support*, the ten first Verses of the sixth Chapter of St Paul’s second Epistle to the *Corinthians* ; which shew his *Faithfulness* in the Ministry.

3. I have *no fear* of your being or doing any Thing, which will be remarkably inconsistent with your clerical Function, or reproachful to it : But allow me to say, that you should endeavour to be an *Example of Prudence and Discretion*. Let not your *Good* be evil spoken of. Guard against those Instances of Absence, Forgetfulness, and Neglect, with which too many wise and pious Clergymen are often chargeable ;
and

and which greatly *lessen* their Reputation and Usefulness. PUNCTUALITY, as to Time and Season, and the Dispatch of Business, is of great Importance, both to your own Ease and Comfort, and to your Esteem and Acceptance in the Parish.

HINTS on visiting the Parishioners in general.

1. **I**T will be very necessary to get a List of the Parishioners, as the Houses stand. Go round the whole Parish, regularly in a certain Space of Time—suppose once a Quarter, or as you find it necessary.
2. Your Stay at each Visit will of Course be, as Circumstances may require and admit, dropping something which may be useful, adapting your Discourse to the particular Situation of those, with whom you converse; and that what you say may appear *natural*, and be more easily received, remembered, and improved, graft religious Instructions on some general Circumstance, as their Station, Business, the Season of the Year, the Weather, or any Events and Occurrences, which have lately happened, and engage *every one's* Attention. Their particular Occupation, Trade, or the State of their Family, will also furnish out

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out some suitable Hints of Instruction to them; particularly the Sickneſs or Death of any of their Relations, Neighbours, and Acquaintance. Excite and deſire Parents, Maſters and Miſtreſſes, to remind their Children and Servants of ſome Texts of Scripture, which may be *particularly applicable* to them, and urge them to remember and conſider ſuch Texts. Inquire whether there are *any* who cannot read? And if there *are*, whether they are *deſirous of learning*, that, if *capable* of it, they may be *taught*.—Aſk thoſe, who can repeat *the Catechiſm* ſome *Questions* in Relation to it: Explain theſe, and urge on them the Duties therein ſuggeſted. This will be uſeful not only to the Children, but to the Parents, as it will be a Hint to them how they are to inſtruct their Children, and will be *likely* to ſecure you the Eſteem and Affection of *both*.

3. You would do well to take Notice of young Perſons and Servants, if preſent; and if abſent, to make ſome Inquiries after them, and ſay ſomething which may be told them in Relation to their religious Concerns.

4. It may require ſome *Diſcretion* to introduce the following *Questions* with *Propriety* to *principal* Families; but to thoſe in an *inferior* Station theſe may be aſked, after the cuſtomary Civilities, without any farther Ceremony. What Books have you?

you?—Do you read some Part of the Scripture daily?—Do you meditate on what you read?—Do you pray to God daily in Secret?—Do you examine yourself as to the State of your Souls?—Have you any Family Prayer?—What Prayer Book do you use?—Do you attend public Worship?—Do you take your Bible to Church with you?—Do you shew the Text to the Absent?—Do you learn it by Heart, and frequently think on it in the following Week?—Do you receive the Sacrament every Opportunity?—How do you employ your Sunday Evenings?—Are your Children catechized?—Do you talk seriously to them, inquire whether they pray Morning and Evening, and reprove or encourage them accordingly?—In what Manner do you read the Scriptures?—Have you any Commentator*?—What Sort of Company do you keep?

When you meet any of the Parish in your Walks, or pass by them when at their Work in the Field, after a civil, easy Salutation, you would do well to drop some Hint of good Advice, grounded, if possible, on the *Work* in which they are then employed. This will lead them to be free and open with you. It is in this View

very

* BURKITT on the New Testament is perhaps as cheap, and useful, as any you can recommend to such of the common People, as can afford to buy it.

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very desirable to gain such a *general* Knowledge of their respective Employments, that you may talk to them in their *own Way*, and so gradually introduce some useful Topic *. This will engage their Attention and Respect, especially if you can attain a Habit of talking to them in a plain familiar Manner, which, by Care and a little Use, you may easily do, and without demeaning your Character, or in the least lessening yourself in their Esteem. On the contrary, they will pay a greater Attention to what you say *in the Pulpit*, when you have talked familiarly to them *in private*.

5. I must desire you to *give away* some of the religious Books I left at the Parsonage House for that Purpose, and *lend* others for a certain Time, keeping a *List* of what you *lend*. You will please to direct *how* they may be used to the best Advantage, and inquire *afterwards* whether they have been *read*, and what *Improvement* has been made of them: And you may sometimes ask to *see* the Books you have given, and observe what Care has been taken of them.

6. There are *Multitudes* who regularly keep up the *external Forms* of Religion,
C
whose

* Dr HILDROP's Husbandman's Spiritual Companion, Price 1 s. and FLAVEL's Spiritual Husbandry, Price 2s. are two useful Books, to furnish you with some natural and striking Materials for Conversation with the Country People. As is likewise The Husbandman's Manual, Price 3d.

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whose *Hearts* nevertheless are very far from being *right* with God, and who have little Acquaintance with the Design and End of the Gospel: For *Christianity* consists not in any particular *Forms of Worship* (though they are necessary as Means of Grace) but in an *increasing* Knowledge of CHRIST, and a *growing* Resemblance to Him. “Grow,” says St *Peter*, in Grace, and in the Knowledge of our Lord and Saviour JESUS CHRIST,” 2 *Pet.* iii. 18. I am sorry to say there are too many, who have such *superficial* Notions of Religion, as to think, that if they do not swear, kill, commit Adultery, or *other* gross and notorious Sins, that they are sufficiently good, and qualified for the Kingdom of Heaven—little considering the *Extent*, and *spiritual* Meaning of the Commandments, as explained by our Saviour in his Sermon on the Mount.—See *Matt.* v. 21, and the following Verses.

Now, that these Formalists and superficial Observers of the Gospel (and those likewise, whom you have Reason to hope are *really a awakened*) may be enabled to form some *Judgment* of their *true* State, you may occasionally *ask* them, or give them in *Writing*, *these*, or *other* Questions to the like Effect.

Have you ever accustomed yourself to watch over the *general* Current of your *Thoughts*?

Have you not been, *may* you not yet be mistaken in judging of your State before
God,

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GOD, by other Measures, than his most holy Word?—Instead of *examining* yourself simply by *this* Rule, do you not judge by the Opinion you may fondly entertain of *yourself*, or others may entertain of you?

Did you ever come to GOD with *Humility*, and earnest *Prayer*, beseeching Him to preserve you from Error, and to guide you into the Way of Truth?

As the *Scriptures* declare *you*, and *all* the human race, to be guilty before GOD; and as your own Conscience tells you so, did you ever *consider* the sad *Consequence* of such a State, that “the Wages of Sin is Death,” *Rom. vi. 23.* and that the Sentence to be pronounced against *all* impenitent Sinners, will be, “Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels,” *Matt. xxv. 41.*

What have you to plead against the Execution of so just a Sentence?

Do you feel Guilt, and *sinful* Affections and Desires, as your greatest *Burden*? Do you not find by *frequent* Experience, that the *Evil* which you would avoid, you are tempted to *commit*, and that the *Good* which you purpose to do, you often *omit*?

Do you not, in Regard to the principal Affections of your Soul, find how apt you are to fear *the World* more, than GOD; to love the Creature in Preference to the Creator; and to seek the *Praise* of the

World by Compliances, or Neglects, which displease God?

Do you find any *Marks* in yourself of being *different* in your Desires, Affections, Hopes and Fears, from what you were *formerly*, when forgetful of God, and unconcerned about Religion?

As a *guilty* and *helpless* Sinner, did you ever inquire *in good Earnest* "What you must do to be *saved*?" Acts xvi. 31.

Are you careful, that the *Notions* which you entertain of God, and the *Hopes*, which you form of the *Manner of Acceptance* with Him, are such as *agree* with the Truths of God's Word?

Do you *consider*, the meritorious Death of CHRIST, as the Ground of Justification? and do you acknowledge the great *Importance* and absolute *Necessity* of "Repentance towards God, and of Faith in our Lord JESUS CHRIST," (evidenced by Works) in Order to your Justification and eternal Salvation*?

Is it your *Belief*, that without the shedding of the Blood of CHRIST, there is no Remission of Sin? Heb. ix. 22. not even of the *least* Sin?—And do you *believe*, that if you watch, pray, and *seriously* attend the appointed *Means of Grace*, the Blood of CHRIST will cleanse you from *all* Sin? 1 John i. 7.

Have you prayed to your heavenly Father

* Acts xx. 25.

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ther to give you the Aid of his Holy Spirit? *Luke xi. 13.* and have you experienced his sacred *Influence* on your Heart and Life?

Do you find the Love of God and your Neighbour *increasing* in your Heart? And do you think *charitably* of those who *differ* from you in Sentiments, and Worship?

The *Whole* of this important Examination is in a great Measure contained in the Questions on the following Text:—"Are you *conformed* to this World, or not?—" "Are you *transformed* by the renewing of your Minds, or not?—Have you *proved* (or tried and known by your own Experience) that the *Will of God* is good, acceptable, and perfect," *Rom. xii. 2.* and do you take it as a *Rule* for the Conduct of your Life?

This is coming to the *Point*: *This* is the *Touch-stone*, and will *shew* what it is to have the *Power*, as well as the *Form* of Godliness, *2 Tim. iii. 5.* what it is to *delight in* and to *do* the Will of God; *Psal. cxix. 16.* to *rejoice in CHRIST JESUS*, *Phil. iii. 3.* and to worship God in *Spirit* and in *Truth*, *John iv. 24.* In short, it will shew the *Difference* between a *nominal* and a *real* Christian.

7. You will, I doubt not, take Notice of the most notorious Sinners, and of such as have little or no Sense of Religion; contriving the most likely Method of convincing them of their Sins. In order to this, furnish yourself with a Catalogue of Vices;

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and under each Vice set down the principal of those Texts of Scripture, which expressly forbid the Commission of it, and denounce Punishment against it.—Collect likewise a few Texts of Scripture under each of the following Heads, and keep them fresh in your Memory :—Man's fallen State—Recovery by CHRIST—Conviction of Sin—The Danger of a careless Sinner—Necessity of a renovating Change, or Conversion—The Impossibility of enjoying Heaven without Holiness—The great Duty of Humility and Love to our Fellow Creatures—The Necessity of God's Blessing on the Means. *Much Prudence* is required in a Minister's Discharge of this *very important* Part of his Duty. Pray daily and earnestly for God's Blessing on every such Attempt ; without which Success cannot reasonably be expected.

8. Suffer me to caution you, that you be not *imposed on* by some *self-sufficient Talkers* about Religion, whose chief Proficiency *generally* consists in a Knowledge of particular Notions and Phrases. I have had too much Reason to *suspect* this Sort of People. Receive them at the *first* Interview very civilly, but when they talk of Justification, enforce Sanctification, as inseparable from it, and see what Evidence they give of it. Inculcate the *relative* Duties, and particularly *Diligence in their Calling*, and recommend
Christian

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Christian Candour and Charity, as *essential* to Salvation. Inquire of their Neighbours, as *prudently* as possible, whether they are good Husbands, or Wives, Parents, or Children, Masters or Servants: And at any *future* Meeting (if they are deficient in *these* Respects) point out to them some of the Passages in Scripture relating to Pharisees and Hypocrites, and such Texts as lay the greatest Stress on Christian Humility, relative Duties, and universal Obedience.

9. When you speak to *Children*, and *Day-labourers*, (whose Capacity is generally weak) speak cheerfully, and in a very plain Manner, avoiding all hard Words in Conversation, as well as in your Sermons; as for Instance, use the Word strengthen, not invigorate—harden, not obdurate—watchful, not vigilant—forsake, not relinquish, &c. Enliven what you say to them by short and striking Stories.—Put familiar Questions to them, the Answers to which require little more than *Yes*, or *No*: As for Instance, Do you pray in secret? Has God commanded you to pray through a Mediator? Who is the Mediator? Has he promised to hear Prayer? Does the Soul die as well as the Body? Does God reward the Good, and punish the Bad?—They may understand your Questions, but not be *able* to answer much more than *Yes*, or *No*; or may have an *Awe* on them before you, which

might prevent their speaking their Sentiments, being at a Loss for Words to express them.—*This* Method will most probably be of *some Use*. *Those*, who do not *like* to be asked *such Questions*, shew how much they *need* them: The *more serious* will be pleased with you.

10. When Convictions of Sin appear, and Marks of true Conversion to God, let me desire you to inquire after Wrongs done even Years ago, and urge Restitution to be made, or the Promise of it when able. Restitution will be the Effect of Renovation, or Conversion, if it be *true*. And it will be very striking and engaging, even in the Eyes of *worldly Men*.

11. Encourage the Parishioners to come to you at the Parsonage House on such Days, and Hours, as you shall fix, if they have any particular Circumstances *relating* to their Souls, or religious Impressions made on their Minds, or any Doubts, or Scruples, concerning which they desire your Judgment and Assistance. Invite, and urge them to be *free* with you on such Occasions, as what will afford you *Pleasure*, instead of giving you *Trouble*. Appoint Labourers and Servants to come to you on a Sunday, *before* or *after* Church, rather, than at any other Time, as they will *then* be most at Leisure.

HINTS relating to *Secret* and *Family* Prayer.

1. **L**ET me intreat you earnestly to commend Family as well as secret Prayer, giving proper Directions about the *Manner* of performing it, and removing such *Objections*, as may be raised against it.
2. It seems to me of great Importance, that they should be advised to turn their Morning Prayers into Questions in an Evening, to see *how far* they have *endeavoured* to be what they have *prayed* to be—and especially at the End of the Week, that they may see whether they grow in Grace, and amend their Lives. As for Instance, after the Use of the LORD's Prayer, they may ask themselves, Do I hallow GOD's holy Name? Do I desire his Kingdom of Grace may come *here*, and his Kingdom of Glory *hereafter*? Do I desire his Will may be done in me, and by me; and do I act accordingly?—Please likewise to exhort them *thus* to turn the *Scriptures* into Questions, by Way of Self-examination, and *then* into Prayers, that what they read may be deeply impressed on their Hearts. Do I press towards the *Mark* for the *Prize* of the high Calling in CHRIST JESUS? *Phil. iii. 13.* I earnestly pray, that I *may*. Is the *same Mind* in me, which was in CHRIST JESUS? *Phil. ii. 5.* GOD grant it may!

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3. As I have given to the Master or Mistress of every House in my Parish a Book of Family and secret Devotion, I must desire you to *remind* them, at proper Times, (as suits your Conveniency) of the great *Duty of Prayer*, and to *examine* how far they have complied with it: Urge Children and Servants, who belong to praying Families, to value such a Privilege, to join seriously in the Family Devotion, and to be careful to reflect on what they hear at such Seasons, and to improve it: For *without Prayer* Religion will dwindle into Nothing. Witness, the truly deplorable State of many Families and private Persons, who call themselves Christians, yet (how inconsistent!) live without any Prayer, as if there was no God in the World.

HINTS to assist the Parishioners in reading, and understanding the Scriptures.

1. **YOU** may *remark*, that though there are several excellent Books, which may be very useful, and very entertaining, there is no Book which can reveal what the BIBLE has done? Where is the Book which can shew us a *Saviour*, who has redeemed us from Sin, Death, and Hell, and can guide us like *that*, through this World to the next?

2. There

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2. There is a wide Difference between reading the Scriptures, Chapter after Chapter, and believing in a Kind of *general* Way, that it is the *Word of God*, and seriously *weighing* its Contents; submitting in every Point, how contrary soever to our corrupt Inclinations. — Let me intreat you therefore to recommend the frequent, and serious reading of the Scripture; especially on a Sunday Evening; and to point out to Families occasionally suitable Passages to be particularly observed: by which they may *examine* themselves, and then turn them into *Prayer*: As for Instance, “Do I seek the Kingdom of God, and his Righteousness, as my *first*, and *principal* Concern? And do I *believe*, that all *necessary* Things will be added unto me, as there promised by JESUS CHRIST?—Grant, I beseech thee, O LORD, that I may be enabled *first* (and *above* every other Consideration) to seek thy Kingdom, and thy Righteousness; and that all *necessary* Things may be added unto me, as thy Son hath *promised* to those who *seek* thee, and *depend* on thee,” *Matt. vi. 33.*—“Whatsoever Things I would men should do unto *me*, do I even so unto *them*?—I earnestly pray, that this may be my constant *Rule of Action*: Enable me by thy Grace, to do to *others*, as I would they should do to *me*,” *Matt. vii. 12.*

3. You would do well to advise those in particular, who are at Work early and late,
to

to choose *every Night* a short Text of Scripture, which may be easily remembered, meditated on in Bed before they sleep, and at Times in the next Day, while they are employed in Business. By this useful Method they will be keeping up an Acquaintance with the Scriptures, and treasuring up in their Memories many important Texts.

4. In the *Winter Evenings* recommend to the most serious of the People (especially young People) to meet once in a Week, the young Men at *one* House, and the young Women at *another*, to edify one another in the Scriptures, as it may be of *Use* to them: And it will be taken kindly, if you would on such Evenings *lend* them POOLE'S Annotations on the Bible—one of the Volumes of HENRY'S Exposition of the Old and New Testament—BURKITT on the New Testament—or, DODDRIDGE'S Family Expofitor. —These would be some Assistance to them. —And let me desire you *sometimes* to call on them yourself. —Commend their laudable Endeavours to improve themselves in the Knowledge of God's Word. —Explain any difficult Passages they may want to have explained, and encourage them to apply to you for farther Instruction whenever they think they stand in Need of it.

HINTS on Visiting the Sick.

1. **I**T is a *most difficult*, and *awful* Thing to act in *many* Circumstances, which arise in an Attendance on the *Sick*. A Minister may be deceived: The sick Person may deceive *Himself*. It will therefore be proper to inquire what are his Hopes of Salvation? On what *founded*? And how they operate in languishing and dying Circumstances?—Reading the Visitation Office to the Sick * is but a small and trifling Part of a Minister's Work. You must go further: It is of the utmost Importance. Make what *prudent* Inquiries you can of *others* who are acquainted with them, what their Character and Lives have been. Inquire of *themselves* what their Views *have been*, and what they *now are*: Their Views of Sin; of their own Guilt and Danger; of CHRIST and the Gospel; of the Terms of Acceptance; of Eternity: Whether they have been accustomed to *secret* Prayer; and how they have conducted it; and add such other Questions, as may be suitable to their State of Mind and Circumstances.—There are *some*, who through Ignorance cannot, or Stupidity will

* I would recommend to your Consideration STERNE de Visitatione Infirmorum; Archdeacon DODWELL's Sick Man's Companion, or Clergyman's Assistant in visiting the Sick; and MASON's Pastor and Student. See likewise JENKS's Devotions; and the *new Manual* of Devotions (Fifteenth Edition) in which is an Office for the Sick.

will not, give proper Answers to such Questions. They will assent to what is said, but drop Nothing of *themselves*, by which one can judge of their State; as I have frequently experienced to my great Concern in attending the Sick, and Dying. *This is the most perplexing Part of a Minister's Work.* Allowances however must be made for a bad Education, small Advantages, and their being *unaccustomed* to talk on these Subjects. It is better to err perhaps on the *suspicious*, or *doubtful* Side, than to give *flattering* Hopes. Some may die in Transports and Raptures, and yet be far from making a good End. Deep Humility, Repenting, and Believing are *surer* Evidences of Salvation*, than Confidence and Transports. Notwithstanding the preceding *Caution*, not to give *flattering* Hopes, you will I hope, be very careful to *animate* and *encourage* those, who appear to have been *sincere* in Religion, tho' their Capacities are *weak*.

2. In your Attendance on the *Sick*, it is adviseable to visit sometimes *alone*; sometimes, where it may be *no Injury* to the sick Person, to give Notice of your coming, that the Neighbours may have an Opportunity of stepping in, and improving by what you may think proper to say at these *mollia Tempora fandi*.

3. Though

* See the latter Part of the 97th of Archbishop TILLOTSON'S Sermons.

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3. Though I shall always willingly and thankfully repay you whatever you think *necessary* to give to any of my poor Parishioners, I would not advise you, when requested to attend the sick Poor, to make it a *Custom* to give them any Thing; because it will be a strong Temptation to them to desire to see the Minister merely with this View. Contrive therefore to give Alms at some *other* Time: Or, if they want Relief particularly at *that* Time, convey it by some proper Person.

4. Too many, who have led a *careless*, and perhaps a *wicked* Life, will, when they apprehend themselves in Danger of dying, send for the Minister to give them the Sacrament.—This they consider (strange Infatuation!) as a *Passport* on the Road to Heaven, which they expect will answer their Purpose *at once*. But alas! they will not find that the *Way of Salvation* prescribed in the Gospel, is *so easy* as they absurdly imagine it to be. You will be *cautious* therefore *to whom* you administer the Sacrament. You may make it a *general* Rule not to give it *to such sick Persons*, as would not receive it in *Health*; unless you can bring them to a due Sense of their Guilt, to an hearty Repentance of all that is past, with sincere Resolutions of Amendment should they recover, and to a Determination to make every Kind of Restitution in their Power to those, whom they may have injured. Till you have strong Proofs, that they are brought
to

to such a Disposition, you have *no Warrant* either *in Scripture*, or by *the Rubric*, for administering the Sacrament to them; for *the Rubric* expressly enjoins the Minister “to
 “ *examine* whether the *Sick Person* has truly
 “ repented of his Sins, is in Charity with
 “ all Mankind, forgives all who have offended him, and has actually recompensed, or solemnly *promised* to recompense as
 “ *soon*, and as *far* as in his Power, the Parties, to whom he hath done any Injury or
 “ Wrong.”

5. When *sick Persons* recover, follow them with serious Exhortation:—Remind them of the Treachery of the Heart,—how prone Men are to *forget* their Promises and Resolutions made in Time of Trouble, and the near Views of Death:—Remind them how soon they may be in the same Circumstances again, and how *certain* Death is, and how *awful* the Consequences of it. Urge constant Watchfulness and Prayer, and the faithful Discharge of those Duties, which they may have neglected; especially an Attendance upon the LORD’s Supper: Give them likewise the Bishop of *London’s*, Dr GIBSON, *Serious Advice* to Persons, who have been *Sick*.

6. Be particularly careful to introduce serious and useful Conversation at *Funerals*, when there is an *Opportunity*, and it can be done *with Propriety*, as the *Minds* of the Relations and Friends of the deceased are then in general *peculiarly impressible*. And
 visit

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visit once or twice the Family, into which *Death* has entered, and endeavour to *cherish* and *strengthen the good Impressions*,* which it is to be hoped such an *awful* Scene hath made on their Minds.

7. It is highly proper, and will greatly conduce to preserve *your own* Mind in a right Frame, and to secure the *divine Blessing*, to spend a few Minutes in secret Prayer, *before* you go out to visit the Parishioners, (especially the sick and afflicted) that God would *assist* and *prosper* your pious and benevolent Attempts.



Miscellaneous HINTS.

1. **YOU** will not forget to read the Act of Parliament against profane Cursing and Swearing, as enjoined under the Penalty of forfeiting five Pounds, immediately after the Morning or Evening Prayer on four several Sundays, namely, the Sunday after Lady-day, Midsummer, Michaelmas, and Christmas.—It is a long, tedious Act, and it would take up too much Time, and be useless to read *all the Forms*, by which

* Lend Dr GROSVENOR'S Mourner, or the Afflicted relieved, to such Families as seem to stand in Need of the *Consolations* therein given.

which the Penalties are levied, and how they are to be applied, &c. It is sufficient in *Foro Conscientiæ* to abridge it, and only to read the Preamble, and the Penalty. No Court of Justice would levy a Fine on a Clergyman for not reading the *whole* Act, when he reads an Abridgment of it in this Manner.—This is certainly complying with the Spirit of the Law.

2. The Preamble of the Act of Parliament *for the better Observation of the Lord's Day*, (made in the 29th Year of the Reign of Charles the Second) and the Penalty, should be read at proper Times, and on suitable Occasions: And every Minister is *charged*, and *commanded* four Times in the Year to read in his Church the King's *Proclamation for the Encouragement of Piety and Virtue, and for the preventing and punishing of Vice, Profaneness, and Immorality.*—*Sabbath-breakers* ought undoubtedly to be *punished*, as the Law directs, after *due Admonition* has been given, and *disregarded*: But then you should endeavour to make the Offender *sensible*, that his *Disregard* to your Admonition renders your Application to a Justice of Peace necessary; and that you have made such an Application, not from Resentment, nor any *personal* Dislike, but from Compassion, and a Principle of Conscience, to prevent (as much as in you lies) his *Continuance* in so sinful a Practice *Himself*, and in setting so bad an Example to *others*.

3. Before

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2. Before every Visitation remind the Churchwardens in a friendly Manner of their Duty. Read the printed Articles of Inquiry with them deliberately in private, and point out to them the Importance of such Inquiries, that they may consider them conscientiously, and not as mere Matters of Form.

☞ There are some Ministers, who, to prevent any just Blame in this Particular, think it proper to read publicly in Church, on the Sunday before the Visitation, the following Canons, the 112th, 116th, 117th, 118th, and 119th.

4. Let me advise you to bear your Testimony on *every* Occasion against the Profanation of the LORD's Day, by a Neglect of his Worship, Diversions after it, Ringing of Bells, or any other Offence. It is our Duty, as Ministers, to give Notice, that "*for these things the Wrath of God cometh on the Children of Disobedience,*" *Ephes. v. 6.* A Contempt of the Sabbath opens the Way to innumerable Evils. There are too many, who come to Church only *once* in the Day: You will do well to inquire what Excuse they have for not attending *twice*. Sicknefs or the Care of young Children, may *necessarily* confine *some* at Home; and a due Allowance should be made for these Impediments: But *many*, who go *only* in the Afternoon, have *not* these
Excuses.

Excuses to plead: They *sinfully* absent themselves in the *Morning*, having an Opportunity of going *then*, as well as in the *Afternoon*, and the Example of *others* to induce them to it.—Moreover as there are *Forms of Prayer* appointed by our Church for *both* Parts of the Day, it is supposed that *all* its Members (not having any lawful, or reasonable Excuse) will attend on the public Worship *twice* every Sunday.—The *very same* Reasons, which require their Presence there on *one Part* of the Day, are *equally strong* for their being there on the *other* Part of it. The Opportunity they miss might, by the Blessing of God, have been made peculiarly useful to them; and God may punish their Neglect by withholding his Blessing, when they *do* attend. And this may be one Cause why *such partial Worshipers* have so long heard the Preacher to so little Purpose.

5. I must beg you to be attentive to the *earliest* Reports of any *notorious Sin* in those, who “ profess Godliness;” and in Case of their *Guilt*, I would advise you to take no friendly Notice of them, as you did before, nor suffer them to come to the Parsonage-house; nor admit them to *the Lord’s Table*, till they have made their humble *Confession* of Guilt, as *public*, and well-known, as their *Commission* of it. And, that they may be led to make such a *public* Confession and Acknowledgment, reprove them, reason

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son with them, and endeavour to humble, convince, and reform them.

6. Study to be a Peace-maker. When Differences arise between any of the Parish, take Pains to compose them. Plead with each Party *separately*, and advise them to refer the Matter in Difference, not to *yourself*, but to some Person or Persons of Age, Prudence and Calmness, who are no Way *interested* in the Affair, or connected with either of the Parties.

7. When the Seed is sown, the Devil comes immediately, *Mark* iv. 15. and takes it out of the Hearts of many of the Hearers. Hence it is evident how dangerous a Custom it is for People to stay in the Church-yard, chatting about indifferent Matters, as soon as the Sermon is ended. Warn *those* therefore, in whom there is any *Seriousness*, to proceed from Church to some *retired Place* in their own Houses, or to converse with their *Families* on what they have been hearing.

8. Endeavour to live on friendly Terms with the neighbouring Clergy, and to cultivate a particular Acquaintance and Friendship with such as are serious, and diligent in their pastoral Work, and of candid and generous Sentiments. Be ready to serve and assist them according to your Ability, and to promote their Reputation and Usefulness

9. Allow

9. Allow me to *caution* you against listening to such, as are continually railing against *others*. Press Home on their Consciences an Attention to *their own* Character and State, and especially the most faithful Discharge of their Duty towards God, and their Neighbour.

10. I dare say you will think it is incumbent on you to be *peculiarly careful* to keep up the greatest Gravity and Decorum at *Marriages*, and to restrain and reprove every Appearance of unbecoming Levity on these Occasions: For though the Contract is only a *civil* one, yet being so *very important*, and accompanied with *religious* Services, and as both the Persons to be married are charged, as they will answer it at the dreadful Day of Judgment, to confess, if there be any Impediment to the Marriage, and as they are joined together in the Presence of God, and in the Church, nothing irreverent or trifling ought to be indulged on these Occasions.

11. I shall be obliged to you if you would examine (suppose once in a Month, or Quarter) the Children I put to School, that you may know what Progress they have made, whether the Master discharges his Duty by them properly, and whether they attend regularly. By looking at the following Table, either you, or I may easily see at any Time, what Days each Scholar has been absent.

Table

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Table to be kept by the Shool Master; who will put a Mark thus + on the Day when any Scholar is absent, and deliver it to you every Month, or Quarter.

Names.	January. 1. Monday.	2. Tuesday.	3. Wednesday.	4. Thursday.	5. Friday.	6. Saturday.	8. Monday.
Boys. Robert B—.		+					
John S—.				+			
Girls. Jane M—.			+				
Mary W—.	+						

☞ The Schoolmaster has been desired to order such of the Children, as are capable of doing it, to get by Heart every Sunday the Collect for the Day, and to repeat it to *Him* every Monday Morning. You will please to pay a little Attention occasionally to the Execution of this.

2. Let the Love, the Tendernefs, and the Patience of God towards Sinners, be an *Example* to you in all you do for Men. Have Com-

Compassion on them :—Endeavour to convince them of their Guilt from proper Passages of Scripture; shew them the *Remedy* for it from *other* Passages; and lead them to make an Application of *both these* to their own Consciences. This Imitation of God's Love and Patience, will be a *Proof* that you act from the *best Motives* in your Attempts to serve them; “and that you are not *weary* in Well-doing,” 2 *Thess.* iii. 13.

You well know *my Regard* for you—and will, I hope, take these *friendly Hints* in good Part. I am far from dictating to you, or issuing out Commands, but am merely *suggesting* what has been my own Practice, the Result of my own Observation and Experience, and what I think myself under an indispensable Necessity of suggesting to you, as I trust my Parish in *so great* a Degree to your Care. — I doubt not both from *Principle as a Minister*, and from *Disposition as a Man*, you will readily comply (as far as in your Power) with what I here *request* of you. — And now, give me Leave to recommend to your particular Attention the Advice of *Paul* the aged, to *Timothy* a young Minister, 1 *Tim.* iv. 15, 16. “Meditate upon those
 “ Things, relating to the Ministry, which I
 “ have mentioned in my Epistle: Give
 “ thyself *wholly* to them, that thy *Profiting*
 “ may appear to *all*.—Take *Heed* unto thy-
 “ self, and unto thy Doctrine: For in do-
 “ ing *this* thou shalt both save *thyself*, and
 “ *them*, that hear thee.”

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